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BIOGRAPHY.

MEMOIR OF REV. DAVID BRAINERD,

Missionary among the Indians.

Concluded from page 324.

HAVING again failed in his attempts to introduce Christianity on the Susquehannah, Mr. Brainerd returned to Croswicksung; and, on his arrival, was much struck with the vast difference between the Indians in that quarter, and his congregation at this place. To dwell with the one was like being banished from God and all his saints; to live with the other, like being received into his presence and his family. Yet only a few months before, these were as thoughtless, as barbarous, as averse to Christianity, as those on the Susquehannah; but now, instead of engaging in idolatrous feasts and drunken revels, they worshipped the God of heaven, received his word, and lived devoted to his glory. Such is the power of divine grace! Such the transforming influence of the gospel!

On resuming his labours at Croswicksung, Mr. Brainerd beheld the same powerful and happy effects attend his ministry as before. He was often wonderfully assisted in his publick discourses, being enabled to accommodate his

sentiments and his expressions to the understanding of the Indians, in such a manner, as he never could have done by the most careful study; yet he spoke with as much ease and freedom, as if he had been addressing an ordinary congregation, who had been instructed in the principles of Christianity from their early years. A dry eye was often scarcely to be seen in their assemblies; yet there was no disturbance of the publick worship: a deep impression was made on their hearts; but there was no boisterous agitation of their passions. All was powerful and efficacious; yet calm and peaceful.

One day after a sermon on the new birth, by which a general and deep impression was made on the minds of the Indians, many of them followed Mr. Brainerd to his lodgings, and begged to be further instructed in the way of salvation; but he had not spoken long, when they were so affected with what he said, that they filled the house with their cries and groans. Almost all whom he apprehended in an unconverted state, were

seized with concern for their souls ; it seemed as if none, whether old or young, would now be left. No pen can describe the interesting scene. Numbers might be seen rejoicing that God had not taken his Holy Spirit from them, and delighted to behold so many of their countrymen "striving to enter in at the strait gate." Others, both men and women, both young and old, might be seen dissolved in tears, some of them so overwhelmed with anguish, that they seemed like malefactors on the way to execution. The whole scene exhibited a striking emblem of the day of judgment ; of heaven and hell ; of infinite joy, and of inexpressible misery.

With the view of improving the Indians in Christian knowledge, Mr. Brainerd now began a catechetical exercise among them. Sometimes he examined them on some important point of divinity ; sometimes on the discourses he had delivered to them ; but most commonly on the Assembly's Shorter Catechism. In these catechetical exercises, he had much satisfaction. It was truly surprising to see how readily and scripturally the Indians answered the questions proposed to them : their knowledge of the principles of religion was found on trial far more extensive and correct, than could reasonably have been expected. When Mr. Brainerd began this exercise, he was apprehensive it would necessarily prove of so doctrinal a nature, as merely to enlighten the understanding, without impressing the conscience, or affecting the heart. But in this he was mistaken, for it was remarkably blessed for promoting their progress in experimental as well as in theoretical knowledge. The serious attention, the tender affection, the many tears which often appeared at these catechetical meetings, would have been deemed very extraordinary, had not

these things been now so common that they ceased to excite surprise.

In February, 1746, a school was opened for instructing the Indians in reading and writing the English language, &c. under the care of an excellent schoolmaster, whom Mr. Brainerd had procured for this purpose. About thirty children immediately entered it, and made such surprising progress, that the teacher remarked, he never had English scholars who, taking them in general, learned so rapidly. Of the whole of this number, there were not more than two, though some of them were very young, but what made themselves masters of all the letters of the alphabet within three days after the opening of the school ; some in that short time even made some progress in spelling, and in less than five months were able to read the New Testament. Besides the children, there were about fifteen or twenty of the old people who attended the school at night, when the length of the evenings would admit of it.

Besides attending to the religious and moral improvement of the Indians, Mr. Brainerd was anxious to obtain for them a fixed settlement, and to form them to habits of industry. Having in time past run themselves in debt by their excessive drinking, and several of them having been arrested by the white people on this account, he was apprehensive they might be deprived of a great part of their lands ; and being convinced that they could not remain in that quarter of the country, nor maintain the order of a Christian congregation, should their ground be taken from them, he prevailed on the gentleman who had the superintendence of the mission, to expend a considerable sum of money in discharging the debts of the Indians, and thus averted the danger which threatened them. Having by this means

secured their lands to them, he was anxious to excite and to cultivate in them a spirit of industry. By his advice they fixed on a spot at Cranberry, about fifteen miles from the place of their present residence, and proceeded to form a regular settlement upon it. Here they began to clear and to plant their lands; and in little more than a twelvemonth they had upwards of forty acres of English grain in the ground, and nearly as much of Indian corn. In general, indeed, they followed their secular occupations as well as could reasonably be expected, considering that during the whole of their life, they had been habituated to idleness and sloth. Much of the burden, however, of their temporal affairs devolved on Mr. Brainerd, as they were utterly incapable of arranging and managing them without the constant care and advice of others.

Apprehending that a number of the Indians were now qualified to become partakers of the Lord's Supper, Mr. Brainerd, after instructing them more particularly in the nature and design of that holy ordinance, resolved to administer it to them. Having observed a day of fasting and prayer, for the purpose of humbling themselves on account of the partial withdrawal of that spiritual influence which had of late been so prevalent among them, and on account of the appearance of carelessness, vanity, and vice, among some who not long before seemed impressed with a sense of their sinfulness and misery, as well as for imploring the presence and blessing of God in the sacred service which they had in prospect, twenty-three of the Indians sat down together at the Lord's table on the following Sabbath; and there were several absent, who would otherwise have been admitted along with them. The exercise was attended with great so-

lemnity, with singular devotion, and with a sweet, yet powerful melting of their affections. During the administration of the sacrament, especially in the distribution of the bread, they were affected in so lively a manner, that it seemed as if "Christ Jesus had been set forth crucified among them." Mr. Brainerd afterwards walked from house to house to converse with the communicants; and he was happy to find that almost all of them had been refreshed "as with new wine." Never did he witness such an appearance of Christian love among any people: It was so remarkable, that one might justly have exclaimed, "Behold how these Indians love one another!"

Mr. Brainerd visited the Indians on the Susquehannah, but was prevented from staying with them, not only by his own extreme debility, but by the sickness which then prevailed in that part of the country, and the weakly state of his companions. After being absent upwards of a month, he again arrived among his own people, and though now very ill, resumed his labours among them, as far as his exhausted strength would permit, often discoursing to them from his bed. He once more administered the Lord's Supper to his beloved flock, and on this occasion the number of communicants amounted to near forty, besides some serious white people from the neighbourhood. After the service was over, he could scarcely walk home; but was supported by his friends, and laid on bed, where he lay in pain till the evening.

His disorder now increased so rapidly, that he was obliged to leave his beloved Indian flock in the beginning of November. Before his departure the following day, he visited them all in their houses, weak as he was, and discoursed with each individual, as

he thought was most suitable to their particular circumstances. He scarcely left a family where there were not some in tears, not only on account of his being about to leave them, but with the solemn addresses he made to them. After spending most of the day in this manner, he left home and rode about two miles, happy that he had been so much assisted in taking farewell of his people.

After leaving his little flock, Mr. Brainerd's complaints made rapid and alarming progress. Sometimes he was so low, that his friends despaired of his life, and even thought he could scarcely survive a day. He afterwards, however, recovered in a considerable degree; and in the following spring, he once more visited his beloved Indians, but was obliged to leave them almost immediately, and to continue riding about for his health. The loss of time which this occasioned was a severe trial to him, and often contributed with other circumstances, to inspire him with the most gloomy reflections. As new symptoms of approaching dissolution made their appearance, he became more animated and cheerful. When he spoke of the period of his death, he used to call it, "that glorious day;" nor was this because he should then be delivered from sorrow and pain, and raised to dignity and honour, for he considered that as comparatively a low and ignoble consideration, but because he should then be able to glorify God with a pure and perfect heart. One night, when he was attempting to walk a little, he thought with himself, "How infinitely sweet is it, to love God, and to be all for him." Upon which it occurred to him: "You are not an angel, not lively and active." To this, his whole soul instantly replied: "I as sincerely desire to love and glorify God, as any angel in heaven."

The same evening, he exclaimed:

"My heaven is to please God, to give all to him, to be wholly devoted to his glory; that is the heaven I long for; that is my religion; that is my happiness, and always was, ever since, I suppose, I had any true religion. I do not go to heaven to get honour, but to give all possible glory and praise. It is no matter where I shall be stationed in heaven, whether I have a high or a low seat there; but to love, and please, and glorify God is all. Had I a thousand souls, if they were worth any thing, I would give them all to him; but I have nothing to give when all is done. My heart goes out to the burying ground; it seems to me a desirable place; but, Oh, to glorify God! that is it, that is above all. It is a great comfort to me to think, that I have done a little for God in the world! Oh! it is but a very small matter; yet I have done a little, and I lament I have not done more for him. There is nothing in the world worth living for, but doing good, living to God, pleasing him, and doing his whole will."

Mr. Brainerd was now daily growing worse; but yet ill as he was, he eagerly employed the little strength which still remained, in some attempts to promote the glory of the Redeemer and the salvation of souls. It greatly refreshed him amidst all his bodily sickness and pain, that he was enabled to contribute a little towards these important objects. Nature, however, was at length exhausted. He gradually sunk under the ravages of his disorder, and after a severe struggle, breathed his last, October 9, 1747, in the thirtieth year of his age.

Thus died Mr. Brainerd, a young man whose extraordinary worth and piety entitle him to the warmest admiration and respect of the Christian world, and whose memory deserves to be embalmed to the latest generations. *Brown's Hist.*

RELIGIOUS COMMUNICATIONS.

IMPORTANCE OF ZEALOUS AND SYSTEMATIC EFFORTS IN THE SUPPORT OF MISSIONS.

We beg the particular attention of our readers to the following remarks, from an Agent of the Board of Foreign Missions who has been successfully labouring in the formation of Missionary Societies in the State of Maine.

BELIEVING as we do, that the day of miracles is past, and that the heathen must be enlightened and instructed in the principles of our holy religion, or perish in their sins; we *must* know that the great change to be accomplished in their moral condition is not the work of a day, nor of a few hundreds of missionaries, nor of any feeble, dilatory, inefficient exertions. It is a work which requires the combined and vigorous efforts of all the churches for many years. Taken up by a few individuals it would be a wild and visionary scheme; but let all Christendom come forward to the work, and as stupendous as it is, it would be feasible and the burden would be light. Missionary enterprises are no new thing under the sun; they are as old as Christianity. By the world they have always been regarded as wild and chimerical. The mission of Christ into our world; that of the Apostles to the Jews and Gentiles; or that of the first missionaries to our forefathers, was no less wild and enthusiastic, than are modern missions to Burmah and Hindostan. Man is the same in all heathen countries. Jesus Christ is the same yesterday, to-day and forever. What is now wanting in miracles, is made up in numbers and increasing light. "But is it wild to have bowels of compassion for six hundred millions

of our fellow men, bone of our bone, and flesh of our flesh, who are dying in their sins and sinking into hell? Is it wild to obey the command of Christ, and go and preach the gospel to them for their salvation? Is it visionary to suppose that two hundred millions of Christians are able to contribute to spread the unsearchable riches of Christ over the whole world? Is it enthusiastic earnestly to desire that this work of saving a world of immortal beings from everlasting burnings should be done without any further delay? While some are wielding the weapons of opposition to the cause of missions and vainly contending with Omnipotence, others are prone to excuse themselves from taking any part in that cause in which the Saviour died upon the cross. What are these excuses? and what is their amount? In nineteen cases out of twenty it will be found, they are either the poisonous fruit of ignorance, prejudice and superstition; or, what is still worse, they are brought forward as a cover for a base, narrow-minded, covetous disposition, which is idolatry. Instead of magnifying difficulties and making excuses, Christians every where ought to be exhorting and stimulating each other to the work, and the common voice one to another should be, Lift up your eyes and look on the fields, for they are already white to harvest. Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. The harvest truly is plenteous, but the labourers are few. O, ye disciples of Jesus, how can ye repay the debt of gratitude, which you owe to your Redeemer? He died for you on the cross. He called

you by his grace, delivered you from sin and hell, restored you to God, and inspired you with the blessed hope of everlasting life. Now he calls you to his service, and requires that henceforth you should not live to yourselves, but to him, who loved you and gave himself for you, and washed you from your sins in his own blood.

If it is important that the work of missions be taken up at all, it is no less important that it should be prosecuted with untiring and increasing efficiency. To be carried forward vigorously, it must be aided by publick spirit diffused extensively in the community. Many individuals must be brought to feel and act as though the cause were their own; and as though success were more dear to them than any private interest. And what cause can be more worthy of publick spirited exertions than the cause of Christ? What object can be more precious to the Christian, than that which is dear to the heart of everlasting love?

That these *Primaries*, which have been recently organized and brought into united form as Auxiliary Societies, may not decline, some leading men in the Auxiliary should feel that a paternal responsibility rests upon them in relation to the Branches composing their body. They should endeavour to give the institution importance and respectability in the view of the people, and to infuse new life and energy into the members, by rendering the *Anniversaries* as publick and interesting as possible. To this end, let notice be given of the Annual Meeting, both of the Auxiliary and of the several Primaries, two or three weeks previous. Let the minister do his utmost to excite an interest, and let him prepare himself with a sermon for the occasion. Let each Primary Society choose a Delegation to attend the Annual Meetings of the Auxiliary; but

this should not prevent the attendance of as many others as possible. Two or three weeks before the Annual Meeting, the Secretaries of the Primary Societies should transmit their Reports to the Secretary of the Auxiliary, and from these, and other sources, a concise Report should be prepared by the officers of the larger Society.

The Executive Committee of the Auxiliary Society, as designated by the third Article of the Constitution, should have at least one or two meetings in a year for the transaction of business. Except this be done, how can they discharge the duties required of them by the 5th Article of the Constitution, but by deputing some of their number to attend the meetings of the several Primary Societies, and adopting the most energetic measures in their power to accomplish the object of the Society?

In the present system of operations, much, very much is made to depend upon the Collectors. Unless they perform their duty, the Society dies. They should feel the high responsibilities of one who is engaged in the same good cause in which martyrs suffered, in which apostles laboured, and in which the Saviour himself bled and died. Being engaged in so good a cause, they should be bold in their applications, and always seasonable in their calls.

Finally, let the collectors and all others who have a heart to do good, and who wish to excite a powerful interest in favour of the missionary cause, realize the importance of circulating missionary intelligence. This may be done through the medium of tracts, papers, and particularly the *American Baptist Magazine*. How easily might 3 or 4 families in a neighbourhood unite in taking the Magazine. And what signal blessings would result from this, not only to

parents and children, but to society at large! What better reason can be assigned for the unprecedented zeal and exertions of the English Baptists and our Congregational brethren in the cause of missions, than the extensive circulation of facts, and powerful appeals to the Christian publick, through the medium of tracts and periodical journals? How many hearts have been opened by the *Memoirs of Harriet Newell and Catherine Brown!* Who can read the story of the *Little Osage Captive*, or the *Journals of the devoted Missionaries*, and say it would be no privilege nor satisfaction for him to contribute any thing for the extension of the Redeemer's kingdom? Let christians be made acquainted with facts, let them read and hear and see what God is accomplishing by the instrumentality of his missionaries, and they cannot but *feel*, and *pray*, and most heartily come forward with their tythes and offerings, the first fruits of all their increase.



ON THE BEHAVIOUR OF A MINISTER IN THE PLACE WHERE HE IS STATIONED.

NEVER disappoint a place: this would be contrary to your covenant with God, your agreement with your brethren, and your engagements to the people. Keep your own watch always to true time, and begin precisely at the time appointed. Never be a minute later than true time, except in the country, where there is no publick clock: then five minutes may be allowed for the difference between clocks and watches. But these five minutes may be as well before as after common time in other places. Do not many preachers, of all denominations, sin against God and their own souls,

by not attending to this? Let us consider the subject. Suppose preaching be published for seven o'clock, and you go not in for five, ten, or fifteen minutes after—what can your congregation think of you? You publish preaching for such a time, and you do not come in till considerably after; and this is your usual custom. Then, (harsh as the saying may appear) you are certainly a habitual and publick liar; and though such conduct may pass without much reprehension from the good-natured people, can you imagine that there is no enormity in it in the sight of the God of *truth*? Surely you cannot. I never knew a preacher who acted in this way who did not lose the confidence of the people to such a degree, as essentially to injure his publick usefulness. Add to this, that the congregations are ever ruined by such conduct.

Be punctual in getting in proper time to the place where you are to dine and lodge. Do not make a whole family wait upon you. This is both injustice and insolence. While I readily grant, with our blessed Lord, that “the labourer is worthy of his meat,” yet he should certainly come to receive it in due time: and he who habitually neglects this, disappointing and confusing the families wherever he comes, is not worthy of a morsel of bread. I have known some, of more than common ministerial abilities, lose their importance, and ruin themselves in the opinion of the people, by their want of punctuality in this respect.

Never leave any place you visit, without reading a portion of Scripture, and praying with the family: and seize the most convenient time for family-prayer in the houses where you lodge. Just before they sit down to meat, is, in my opinion, the best time: then the several members of the family are generally present. But I have often observed, that one, and an-

other, after having hurried down their victuals, have either gone, or have been called away to business; so that before the whole family had finished their meal, one third of the members of it were not to be found. There are, it is true, some families so well regulated, that this secession is never permitted; yet, even among these, I have always found it the best way to have prayer before meals, and especially at the breakfast hour. Should you be invited to any place where you are not permitted to pray with the family, never go thither again: and give them your reason. An ambassador of God should be transacting the business of his Master whithersoever he goes; and where he is not permitted to do it, there God has not sent him. Be steady, keep a good conscience, and a good conscience will keep you.

If you wish to keep a good conscience, you must walk as in the presence of God. Extremes beget extremes. Take heed then, that while you avoid *levity* on the one hand, you fall not into *sour godliness* on the other. There are some who have the unhappy art of making a jest out of every thing; and even apply Scripture in this way. Such conduct is execrable. There are others, who, being of an unhappy cast of mind, through a kind of natural or factitious melancholy, strip a man of salvation for a smile, and condemn him to the pit for being cheerful. Avoid both these extremes; and remember that *levity* will ape religious cheerfulness, and sourness of temper will endeavour to pass itself off for Christian gravity. But do not judge from such appearances. There are some who are naturally of a quiet, grave turn of mind; which, in general, gains them credit for much more godliness than they possess. There are others who are naturally of a merry, volatile spirit.

These often get credit for less religion than they enjoy. Mr. Whitfield once judiciously observed on this subject, that an ounce of grace went farther in some than a pound in others. For light on this and many other matters of importance, remember that every human spirit has its own peculiar, natural characteristic which was given it by its Creator; and which he never changes, nor designs should be changed. The business of divine grace in converting the soul, is not to destroy its natural characteristics; but to purify, refine, and adapt their vast varieties to the innumerable purposes of his wisdom and goodness displayed in their creation.

Tell your secret trials and temptations to very few.—Your weakness, &c. should be known only to God and yourself. No one should be trusted, except that friend whom you know well, and to whom you can at all times trust even your life. I have known some who were telling their trials, weaknesses, &c. every where; the consequence was, they were despised, or pitied, without being esteemed.

Wherever you go, discountenance that disgraceful custom (properly enough termed) *Bibliomancy*; i. e. divination by the Bible. I need scarcely observe, that this consists in what is called dipping into the Bible, taking passages of Scripture at hazard, and drawing indications thence concerning the present and future state of the soul. This is a scandal to Christianity.

Never go in debt for food, clothes, or any thing else: it is no sin to die in a ditch through hunger or cold; but it is a crime to go in debt when there is not the fullest prospect of being able to pay. It is the most certain and honourable way, never to sit down to the food, nor put on the clothes, till the bills for both are

discharged. By these means you will keep clear of the world, and make the most of the little you have. Every word of the old adage is true, "Live not on *trust*, for that is the way to pay *double*."

Never go out on parties of pleasure, however innocent they may be. What, in this case, would be considered as no evil in another, might be reputed a crime in you. Excursions for the benefit of health, and these may often be needed, are not included here.

Get a genuine friend whenever you can, and prize him much when you have got him. Beware of forming hasty friendships: they are seldom solid. Confide little in the person who suddenly professes uncommon affection for you. He may be sincere; but depend upon it, he will not be steady. Remember the proverb, Hot love is soon cold. Those who form hasty friendships are always fickle. This is bad, but it is not the worst in this business; for these very persons through the changeableness of their hearts, soon withdrawing their affections from you, will accuse you of ingratitude and unkindness; while the whole is owing to the uncertainty of their own character, and the fickleness of their own hearts. Shun such as you would an enemy: for they are not less injurious. On this subject I will give you two Asiatick proverbs: 1. Never trust to appearances; behold, the drum, with all its noise, is empty within. 2. If you have a friend who takes offence at trifles, break entirely with him, for he is not to be trusted.

CONCERNING THE BEHAVIOUR OF
A MINISTER IN THE HOUSE
WHERE HE LODGES.

On your arrival, get as speedily as possible to private prayer; and

earnestly beg God to bless your coming;—to bless you to the family, and to the congregation, so that you may leave that place with an increase of spiritual life, and with the comfortable satisfaction of having been a messenger of peace to that house, and to the people of that place.

Show yourself satisfied with every thing you receive. Be not nice in your food. Do not keep a lordly distance from the family:—Be so familiar with them as to gain their confidence; that you may the better succeed in talking with them concerning their souls. At the same time keep a due distance, that, while you are esteemed as a brother in Christ, you may be acknowledged as his minister. There is much truth in that proverb, "Too much familiarity breeds contempt."

Speak closely and lovingly to every person in the family: but let it be as much apart as possible; for members of the same household seldom speak freely before each other.

He who despises little things, shall fall by little and little. Do not, therefore, disregard the following *small* advices.

Give the family where you lodge as little trouble as possible: never desire any of them, not even the servants, to do any thing for you that you can conveniently do for yourself. It is an odious thing to see a person, whose character should be the servant of all, pressing every body into his service; giving unnecessary trouble wherever he comes; turning a house upside down; and being dissatisfied with every thing that is done for him. I have always seen, that those who require most attendance are the most difficult to be pleased: for they are generally of a proud or discontented spirit; and such a spirit is never satisfied. A man of a truly christian and noble mind, finds it his highest

interest to have few wants ; and esteems it a luxury to minister to his own necessities.

Never pull off your boots, shoes, or gaiters, in a parlour or sitting-room. Leave your hat, whip, great-coat, &c. in the hall, lobby, or some such place. Do not leave your linen, dirty clothes, shoes, &c. about in the room where you lodge. After having left your bed uncovered for some time, lay on the clothes neatly when you quit your room ; and always throw up your windows when you go out. Empty the basin in which you have washed your hands, &c. and leave it always clean. Don't splash the walls nor the floor. Wipe every drop of water off the wash-stand, and spread your towel always to dry ; and when dry, fold it loosely up, and place it on the head of the water-bottle. Never comb out your hair in a sitting-room, or before company ; —this is an unpardonable vulgarity : nor brush your cloths in a bed-room—this spoils the furniture. See that you spill no ink on the floors, tables, &c. Leave every thing in the place where you found it ; and habituate yourself to put every chair you sit on in its proper place when you rise. “He who lives not by rule, lives not at all.” I would just observe, that a rule for every part of a man's conduct is not easily obtained ; but *example* teaches more forcibly, and more effectually. Thirty-three years ago I was appointed to travel in Plymouth circuit with the late excellent Mr. J. Mason. I never met with a more upright, orderly, regular, decent man. From his conduct I learned more on the above subjects, than from all the precepts I ever received, or from all the books I ever read. When you meet with such a person, thank God for the privilege, and endeavour to profit by it.

Observe rule and order in every thing ; and it will not only be

much to your own comfort, but will acquire you credit wherever you come. Remember, that cannot be considered as a small thing to you, which either prejudices a family against you, or is instrumental in acquiring you their good graces.

Shun tea drinking visits : these, in general, murder time, and can answer no good purpose either to your body or soul. If you go out in this way at any time, let it be only where you have every reason to believe your visit is likely to be useful to the souls of the people. But is it likely to be very useful where there is a large party ?

How can those exclaim against needless self-indulgence and waste of time, who go out on such occasions in the evenings ? It is a mystery to me which I never wish to be able to unravel, how men can act in this way, and preach afterwards ! I have often wondered that this matter is never spoken of to the young preachers when they are admitted. But who can, with propriety, warn them against this evil ? Only those who are guiltless :—and where are they ? —Alas ! alas ! do we not make a great outcry against evils, however discreditable to us as Christians and ministers, which are in themselves, and in their necessary consequences, of little moment, in comparison of this epidemic and dangerous disorder ? But if our own conduct in this respect reproach us, should we, while honest men, withhold the word of caution and advice from our brother ?

Go out as little as possible to eat and drink. Why is the positive command of Christ, on this head, so generally disregarded ? Go not from house to house, Luke x. 7. The acting contrary to this precept has often brought great disgrace on the gospel of God. Stay in your lodgings as much as possible, that you may have time

for prayer and study. I have heard pious people (who received the preachers of the gospel into their houses) remark, "that they always found that preacher to be most useful, who kept most in his closet." Seldom frequent the tables of the rich or great. If you do, it will unavoidably prove a snare to you : the unction of God will perish from your mind ; and your preaching be only a dry barren repetition of old things.—The bread of God in your hands will be like the dry, mouldy, Gibeonitish crusts, mentioned Joshua ix. 5. Visit the people, and speak to them about their souls, as often and as much as you can ; but be not at the mercy of every invita-

tion to go out for a morsel of bread. If you take not this advice, you will do no good, get no good, and utterly evaporate your influence and consequence. The people should see to it, that such a provision be made for their preachers at home, as to lay them under no necessity of going out for a morsel of bread ; but this is not always the case. When you do go out, let your visits be short. The only time that a man of study and business can spare is the evening, after all his work is done :—But take care, if you sup out, never to do it to the prejudice either of early rising, or morning preaching.

POETRY.

THE HEAVENLY JERUSALEM.

REV. 21 AND 22.

COME, let our thoughts and wishes rise
To the fair city of our God ;
Jerusalem above the skies—
Our everlasting safe abode.

There we with God shall ever dwell,
And never leave his presence more ;
Bliss shall be ours unspeakable,
Soon as we reach that heavenly shore.

God will be ours, our sovereign friend,
Our Father through eternal day ;
No more shall grief our bosoms rend,
And pain and death are pass'd away.

How infinite the free reward,
Given to the souls who overcome !
They are my sons, I am their God,
All things are theirs and heaven their home.

No temple there shall meet our sight,
Nor sun nor moon are needed there ;
God and the Lamb its glorious light,
God and the Lamb its temple are.

Nothing unclean shall enter in,
Nor aught defiling there be found ;
No liar shall be seen within
Those gates, or on that holy ground,

They, who are written in the Lamb's
 Volume of life, shall there reside ;
 Inscrib'd therein are all the names
 Of those who love the Crucify'd.

There floweth from the throne of God
 And of the Lamb, a river pure—
 A living, life-sustaining flood,
 Whose crystal streams shall e'er endure.

And on the rivers' side there grew
 The trees of life, immortal food,
 Sweet to the taste, and fair to view,
 No curse annex'd—'tis unmix'd good.

God and the Lamb together reign,
 His servants there shall HIM adore ;
 How blest are they ! They shall remain
 With him, and serve him evermore.

They shall behold his face forever,
 His name upon their foreheads stand,
 Shall reign with Him, their God, and never
 Depart from that celestial land.

CHRISTIAN ODE.

Friends, for whom the Saviour died,
 Friends, who have a heavenly Guide,
 Welcome here for, side by side,
 We must take our stand :
 Now's the time for us to meet,
 Girt in panoply complete,
 Sharing in communion sweet,
 An immortal band.

See ye not the world is set,
 Hostile to salvation yet ?
 Heed ye not the subtle net
 By the tempter spread ?
 Know ye not the senses still,
 War against the hallow'd will,
 Aiming all the heart to fill ?
 Will ye be misled ?

Friends, to holy conflict wake,
 Every spell of ruin break,
 Rouse ye for the Saviour's sake—
 Can ye slumber more ?
 Arm ! the standard blazes high—
 Hark ! 'tis JESUS' battle cry—
 Strike ! salvation now is nigh—
 Rest forever more !

REVIEW.

An Elementary Course of Biblical Theology, translated from the Work of PROFESSORS STORR and FLATT, with additions, by S. S. SCHMUCKER, A. M. Professor of Theology in the Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States, Gettysburg, Pa. Two vols. 8vo. pp. 481 and 408. Andover, Flagg & Gould, 1826.

THE work whose title stands at the head of this article, has some special claims to our attention. It was written originally in Latin, and first published about thirty years ago, by Dr. Storrs, then a Professor of theology in the University of Tübingen in Germany; a man whose bold and skilful defence of many important principles of religion has given him a distinguished reputation, has endeared him to the lovers of evangelick truth, and commanded, in most instances, the respect of its adversaries. He died in 1805. Dr. Flatt, his worthy colleague, survived him, and translated this work into German, and enriched it with many notes of his own, adapting his remarks to the existing state of the controversy on several subjects; for his second edition of the translation was published so late as the year 1813.

In the German dress and in the Latin, we have highly esteemed the work, as a whole; but we hesitate not to say that it has come forth from the hands of Professor Schmucker, and from the Codman press at Andover, greatly improved in its form and general appearance; (though we have perceived a few slight inaccuracies in the printing of some Hebrew words;) and that it contains some ingenious and some valuable additions.

We have long been deeply impressed with the importance of paying more regard than has generally been paid to the Bible in the professed study of theology; and we have contemplated with much gratification, the example which the trustees of our Newton Theological Institution have set; for while, in establishing the course of study, they made distinct provision for instruction in Biblical Literature, and Ecclesiastical History, and Pastoral Duties, they were content to let their Theology be a *Biblical Theology*; and the following paragraph in their "Regulations" exhibits their idea of the manner in which it should be taught: "To the sphere of Biblical Theology it shall belong to aid the students in acquiring a knowledge of the sacred Scriptures in the original languages as well as in the English; to guide them to correct principles of interpretation, and habituate them to employ, in seeking to understand the various parts of the Bible, all those helps which may be derived from the different branches of Biblical Literature; to analyze, and lead the students to analyze, in the original, the most important portions of the Old Testament, and the whole, if possible, of the New, exhibiting the scope of the respective parts, and whatever of doctrinal or of practical import they may contain, and showing *how* they are applicable at the present day, and 'profitable for doctrine, for reproof, for correction, for instruction in righteousness;'—and after thus surveying the rich field of Scripture, and viewing the products as scattered profusely on every side by the bounteous hand of God, it shall be required, for the sake of convenient reference, to classify and arrange the partic-

ulars, and, for this purpose, to bring the students to the examination of a series of theological subjects, in such a manner as most to awaken the efforts of the genuine disciple of Christ, and lead him to ‘search the Scriptures.’ ”

The work before us claims the high honour of being built entirely on the Bible. The translator in speaking of Storr and Flatt, says: “Having been harassed by metaphysical and speculative and infidel systems of pretended christianity, they were taught the absolute necessity of building their faith exclusively on the word of God; and the present work is purely of this Biblical character. It is confined to the doctrines which are taught in the sacred volume *totidem verbis* [in so many words.] The various *inferential*, sectarian views, which are used by divines of different denominations to complete their peculiar systems, are here omitted; even those of the Lutheran church to which the authors belonged.”

To some extent, this claim is just. On some interesting articles the work is very much what it professes to be; but not on all. It is highly creditable to the talents and industry of the translator; and it will, we hope, be of no small service in encouraging our Lutheran brethren and others in this country, to hold fast many important truths of the gospel. But with grief we must add that we think it contains some things that are not ‘purely of this Biblical character;’ some things that are at variance with the Scriptures, instead of being built ‘exclusively on the word of God;’ some things that are neither ‘taught in the sacred volume *totidem verbis*,’ nor deduced from it by fair and legitimate inference.

In a future number, we may advert to this subject again. At present, we would remark that the first book, extending to the two

hundred and eighty-third page of the first volume, is introductory, and treats ‘OF THE DIVINE AUTHORITY OF THE HOLY SCRIPTURES.’ It is of itself a lucid and able treatise. The importance of the subject none can doubt; and its appropriateness every one must admit, when he considers that on the authority of the Scriptures the whole work must rest. If we take away that authority, we take away the foundation.

When a book is presented as having descended from a distant age, and as having been written by a certain individual, or an individual of a certain character, in that age, our first inquiry is, Have we reason to reject it as a forgery? Here is a claim exhibited: What prevents its being allowed?

If the subject is one of great importance, we proceed to examine the circumstances; we consider the language, the style, the allusions, the sentiments; and we mark whatever may seem unsuitable to the age in which the work is said to have been written, or incongruous with the character and situation of the reputed writer, and more likely to have proceeded from some other. We also weigh the direct testimony, if such can be adduced, of those who claim for the work another writer, or state such facts as would be inconsistent with its having come from the hand of the person whose name it bears. But if no such testimony appears at all; or if, after a patient scrutiny, it is found to be more than counterbalanced by other testimony; if, instead of discovering any thing incongruous with the character of the reputed writer, we find numerous and striking indications of congruity; if the language, and style, and allusions, and sentiments, instead of giving the least evidence of their containing any thing unsuitable to the age in which the work

professes to have been written, all testify, and the more we examine them, all testify the more fully and circumstantially, that it was written, and must have been written in that age, we conclude with confidence that the book is *genuine*.

Such is the conclusion to which we have been constrained to come, in regard to the Scriptures ; and the evidence, especially in respect to the Pentateuch, and to most of the books of the New Testament, is remarkably overwhelming. It is far, very far beyond all example that we have ever known, and probably beyond all example that the records of the world afford, of evidence substantiating the genuineness of any other ancient productions.

When we have admitted an ancient book as genuine, or written by the person whose name it bears, our next inquiry is, Has it been preserved substantially as it was written ? or rather, Is there any proof of its having been corrupted ?

Suppose, for a moment, that the inquiry is concerning

THE BOOKS OF THE NEW TESTAMENT.

That they have not suffered any alteration destructive of their integrity, would be probable from the fact, that had such alteration been attempted by any one party, it would have been detected and exposed by their opponents. But we have evidence that renders certain what might otherwise have been only probable. We allude to the evidence arising from the agreement of our New Testament with all the manuscripts which have been examined of every age and country,—and with the numerous quotations found in ancient commentators and other christian writers,—and with the translations which are known to have been made at a very early period. The

different readings which critics have collected, are so far from affording any ground of alarm as to the correctness of our text, that they corroborate the proofs by which its integrity is established. For these various readings, by their very diversity, show that the copies used by ancient christian writers and transcribers, came to them through different channels ; channels which we can trace back to a common source only in the apostolick age. Many copies, therefore, as so many separate witnesses, must have come from that age, and the countries where the apostles preached. They all testify to the substantial correctness of the text which we now have of the New Testament. The fact of their being *separate* witnesses, strongly corroborates their testimony ; and that they are such, is proved by the diversity exhibited in the various readings, while this diversity is, for the most part, merely verbal, and rarely affects the sense at all.

But to establish the genuineness and the integrity of the Scriptures, is not sufficient. We must advance a step further before we can feel that it is a matter of much importance to deduce from them a system of doctrines. We might indeed prove that a particular doctrine is taught, or that the doing of a particular act is enjoined in these writings. But it would be of but little more avail than to show from the writings of Plato or of Xenophon, that Socrates taught a particular doctrine, or gave a particular precept.

By what authority, each might inquire, *by what authority* am I bound to believe and to obey ? Should any one say, It is by the force of reasoning ; we would reply : The force of reasoning can be applied only to subjects which lie within the sphere of reason. But here are matters which, manifestly, lie beyond that sphere. What shall

we do in regard to these? They are things about which we have not the means of reasoning; but yet they are closely connected with our dearest interests. They invest our existence with an impressive grandeur, and our characters with an unutterable importance. What shall we do? Must we continue to grope in the fearful darkness? Besides, among the various subjects about which we sometimes venture to reason, many are of such a nature, or perhaps we ought to say, our relation to them is of such a nature, that our judgments are extremely apt to be biassed, and led into error. Amidst the clashing, and interested, and ever varying opinions of men, how desirable it would be to have the unerring decision of God. And, forever blessed be his name, he has caused such a light to shine upon our path.

Jesus Christ came as the authorized messenger of heaven. He claimed a peculiar connexion with the Father on high. 'And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.* He that sent me is with me; the Father hath not left me alone; for I do always those things that please him.† Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.‡ Though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.¶ All things that the Father hath are mine'§

Thus our Saviour professed to teach and to act, in all things, with divine authority; and his claim was fully sustained by his

character, and his miracles; and most impressively vindicated by his triumphant resurrection from the dead.

Here is solid ground. Whatever such a messenger asserted must be true; whatever he sanctioned must be correct; and whatever he promised must be fulfilled.

About to leave his apostles and return to heaven, he cheered their desponding spirits by saying, 'I will pray the Father and he shall give you another comforter (*παρακλητος*, monitor, guide,) that he may abide with you forever; even the spirit of truth.* He shall testify of me.† When he, the spirit of truth, is come, he shall guide you into all the truth.‡ The comforter, (monitor or guide,) which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.¶ And he will show you things to come.§ Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.'††

Such are the declarations which our Lord made to his apostles, to the men who either wrote or sanctioned the several books of the New Testament. Paul exhibited abundant proof of his being divinely intrusted with the apostleship, and of his enjoying supernatural aid equally with the very chief of the apostles. These also most fully acknowledged his claims.

* John viii. 16. † John viii. 29.
‡ John xiv. 10. § John x. 33.
§ John xvi. 15.

* John xiv. 16, 17. † John xv. 26.
‡ John xvi. 13. § John xiv. 26.
§ John xvi. 13. ** Luke xxiv. 49.
†† Acts i. 8.

Among the writers of the New Testament, Mark and Luke are the only individuals that were not apostles. But they were intimate companions of apostles; and there is good reason to believe that Mark's gospel received the approbation of the apostle Peter, and even that it was written under his superintendence. We have evidence also that Luke, when he wrote his gospel and the Acts, was with the apostle Paul, who was then a prisoner at Rome; and it cannot well be doubted that these works, as the early, current opinion testifies, were submitted to this apostle's revision, and received his sanction. Besides, the apostle John, it is almost certain from an inspection of his gospel, wished to have his own account used as a supplement to the other three, thus virtually sanctioning what had been written by Mark and Luke, as well as by his fellow-apostle Matthew.

That all these writers had ample means of knowing the truth of what they asserted, is most manifest; and that the apostles were faithful in the high trust confided to them by their Lord, that, whether they approved or made statements, they and their associates did it "in simplicity and godly sincerity,"* is equally manifest: It is manifest from the circumstances in which they were placed; from the pure and benevolent character which they sustained; from the artless manner in which they have written; and from the sufferings, the reproach, the torture, the death, to which they deliberately and voluntarily exposed themselves in promoting a religion that inculcates truth and holiness.

We are now prepared to speak concerning

THE BOOKS OF THE OLD TESTAMENT.

It has been ascertained by a patient examination of the refer-

ences in the New Testament, and in the works of Philo and of Josephus, who both lived in the age of the apostles, and especially by the statements which Josephus and other ancient writers give concerning the sacred books of the Jews, that the Jewish canon in the time of our Lord, contained all and the very same books which we now have in our Old Testament.

The statement of Josephus our readers will find in his treatise against Apion, B. I. 7, 8. That part which relates immediately to the present subject is as follows: "We have not an innumerable multitude of discordant and contradictory books, but only *twenty-two*, which contain the records of all the past times, and which are justly believed as being divine. And of them, *five* belong to Moses, which contain his laws, and the account of the origin of mankind, and extend to his death. This interval of time embraces nearly 3000 years. From the death of Moses till the reign [or, according to most manuscripts and Eusebius, till the *death*] of Artaxerxes, who was king of Persia after Xerxes, the Prophets who were after Moses, wrote down what was done in their times in *thirteen* books. The remaining *four* contain hymns to God and precepts for the conduct of human life. Our history, moreover, since Artaxerxes, has been written very particularly, but has not been esteemed of the like authority with the former; because there has not been an exact succession of the Prophets since that time. And how firmly we have given credit to these books of our nation is evident from what we do; for during so many ages as have already passed, no one has dared to add any thing to them, to take any thing from them, or to make any change in them; but it has become natural to all Jews immediately, and from their very birth, to esteem

these books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them.”

Josephus here reckons all the sacred books as one volume, a complete work, and arranges them according to the number of letters in the Hebrew alphabet. It is expressly stated by Origen and others, that this mode of reckoning was customary; and it seems to have been followed in imitation of the Greeks, who, it is well known, were in the habit of dividing a complete work into as many books as there were letters in the Greek alphabet. Like Josephus, Origen, who lived in the beginning of the third century, reckons the number of the books of the Old Testament *twenty-two*; and yet *he includes all that we now receive*. That Josephus did the same, is manifest from the facts which have just been mentioned, and from a variety of considerations which it would be tedious to introduce in this place. It is, we think, the most fully and satisfactorily proved by Eichhorn in his Introduction to the Old Testament; but, (as that work is locked up in the German language, where we hope some of it will long remain,) we are happy in being able to add, that we think it is made sufficiently clear by Storr and Flatt, whose opinions, in this instance, seem to coincide with the opinion of that distinguished writer whom they had so often to oppose.

The result of the investigation is, that Josephus and other Jews, to make the number of their books correspond with the number of letters in their alphabet, reckoned Judges with Ruth, I. with II. Samuel, I. with II. Kings, I. with II. Chronicles, Ezra with Nehemiah, Jeremiah's Prophecies with his Lamentations, and the twelve Minor Prophets, as being, respectively, single books; and the fol-

lowing are the *twenty-two* included in his enumeration:

Books of Moses.

1. Genesis,
2. Exodus,
3. Leviticus,
4. Numbers,
5. Deuteronomy.

Books of the Prophets.

1. Joshua,
2. Judges with Ruth,
3. I. with II. Samuel,
4. I. with II. Kings,
5. I. with II. Chronicles,
6. Ezra with Nehemiah,
7. Esther,
8. Isaiah,
9. Jeremiah's Prophecies with Lamentations,
10. Ezekiel,
11. Daniel,
12. The twelve Minor Prophets,
13. Job.

The Hymns and moral Writings.

1. Psalms,
2. Proverbs,
3. Ecclesiastes,
4. The Song of Solomon.

Here, then, is the collection of Jewish books; ‘the Scriptures,’ or ‘holy Scriptures,’ which our Lord and his apostles sanctioned as being of divine authority. ‘The Scripture cannot be broken.* All Scripture is given by inspiration of God.† No prophecy of the scripture is of any private interpretation—[is the result of any one's own interpretation or explanation of a matter, or speculation concerning it.] For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.’‡

These and numerous other passages which might be adduced, relate to the Old Testament; and they prove, that, if we would honour the Saviour, we must receive its contents with reverent and devout regard.

* John x. 35. † 2 Tim. iii. 16. ‡ 2 Pet. i. 20, 21.

MISSIONARY INTELLIGENCE.

BURMAN MISSION.

EXTRACT OF A LETTER FROM REV. DR.
JUDSON TO THE CORRESPONDING SEC-
RETARY.

Rangoon, March 25, 1826.

Rev. and dear Sir,

Through the kind interposition of our Heavenly Father, our lives have been preserved, in the most imminent danger, from the hand of the executioner, and in repeated instances of most alarming illness, during my protracted imprisonment of one year and seven months—nine months in three pair of fetters, two months in five, six months in one, and two months a prisoner at large. Subsequent to the latter period, I spent about six weeks in the house of the North governor of the palace, who petitioned for my release, and took me under his charge; and finally, on the joyful 21st of February last, took leave, with Mrs. Judson and family, of the scene of our sufferings.—Sufferings which it would seem, have been unavailing to answer any valuable missionary purpose, unless so far as they may have been silently blessed to our spiritual improvement and capacity for future usefulness. Let me beg your prayers that it may not be in vain, that we have been afflicted. Dr. Price remains in the service of his Burmese majesty. My intention, on leaving Ava, was to proceed to Mergui or Tavoy, ports south of Rangoon, and ceded by the treaty to the British government; but since arriving, I have found it advisable to wait a little, previous to the evacuation of this place by the British troops, with a view to settling at a new town about to be established in the neighbourhood of Martaban, on the dividing line between the British and Burman territories.

It is supposed that all Martaban will remove to the new place, on the other side of the Thanlwen river. The emigration also from all the southern districts of Burmah will doubtless be great, so

that the native population will far exceed that of the places first mentioned. Add to which that it is much more central, and from the superior productiveness of the adjacent country, and the facility of communication with Siam, will probably become a place of much greater trade. The matter, however, is yet quite uncertain, and the first report we have from a party who have just gone to survey the new place and make a beginning, may be decidedly unfavourable. At any rate, I intend to leave this, for some place under British government, within a month.

The disciples and inquirers have been dispersed in all directions. Several are dead; several I found on my passage down the river, and gave them notice of my plans, in case they might wish to follow; and several are in this place waiting for some movement. Moungh Shwa-ba has been in the mission house through the whole, and Moungh Ing with Mrs. J. at Ava. Moungh Shwa-gnong I have been unable to find, but understand he is alive somewhere in the interior. We had a pleasant meeting with Mah Men-la and her sister Mah Doke, who were living in boats at Prome, and instantly resolved to accompany us. I long for the time when we shall be able to re-erect the standard of the gospel, and enjoy once more the stated worship and ordinances of the Lord's house. I feel a strong desire henceforth to know nothing among this people, but Jesus Christ and him crucified; and under an abiding sense of the comparative worthlessness of all worldly things, to avoid every secular occupation, and all literary and scientific pursuit, and devote the remainder of my days to the simple declaration of the all-precious truths of the gospel of our great God and Saviour Jesus Christ.

Very affectionately yours,

A. JUDSON, Jr.

Rev. Dr. Bolles.

AFRICA.

MONROVIA.

Death of Mr. Holton.

By a letter from Rev. Lot Carey we have received the afflictive intelligence of the death of Rev. Calvin Holton. He departed this life, as we trust, for a better, on the 23d. of July last, at the Missionary Station in Monrovia. This event was considered as a publick calamity. The whole settlement deeply lamented his loss.

Those who were acquainted with Mr. Holton esteemed him as a truly pious man. He gave great evidence of disinterestedness of spirit, and of entire devotedness to the special service in which he was engaged. He condescended to men of low estate, and cheerfully submitted to many privations for the sake of benefiting a class of human beings to whom the christian world owe a debt which they can never fully pay. The continuance of his life and labours seemed very desirable. But He who sees not as man seeth, hath cut him off in the midst of his days. We would bow with submission to the will of God, believing that his ways, however mysterious and trying, are all ordered in infinite goodness and truth. We hope, that in some future number, we shall be able to present a Memoir of this faithful missionary of the cross.

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM MRS. B—
TO A LADY IN NEW YORK.

Calcutta, Feb. 26, 1826.

My dear Mrs. C—

You no doubt remember a little girl being born in your house, who was named after you, and I flatter myself it will please you to receive a few lines from her.

About eight years ago, my dear mother died. Three years after her decease, I left my Father's house to live in Calcutta; and I am thankful to say, I am as comfortable and happy as I can ex-

pect to be in this world. My brothers John and Isaiah, whom I believe you saw when they were in America, are living with us, and are very diligent in business; and what is of greater importance, I trust the Lord has begun the good work of grace in their hearts. The death of our dear pastor, Mr. Lawson, has been, I hope, greatly blessed to them. They have both given in their names as candidates for baptism.

You have, no doubt, ere this, received accounts of brother Lawson's death, and of the happy departure that was granted him. He spoke most affectionately to all around him, and made my brothers promise that they would devote themselves to the Lord. I desire to feel exceedingly grateful for the Lord's goodness in thus answering our dear pastor's wishes, by giving my brothers a desire to own and serve him, as I trust they do. Oh! how much have we to be thankful for! His mercies have been innumerable to us, from the moment we were born to the present time.

Mrs. Lawson's eldest daughter was taken ill of a fever two months after her father's death, and died very suddenly. Her death was a heavy affliction to her dear mother, who still feels it very much. After losing her husband, it seemed as if Mary was the only *earthly* support she had left; it was expected that she would have been a great help in her school. But the Lord's ways are not as our ways, nor his thoughts as our thoughts! Poor dear woman, her afflictions are very great. Another of her children, a sweet little girl about five years old, is now so ill that she is not expected to live. I trust, however, Mrs. L. feels that all her trials and afflictions are sent in love by that God who hath said, they shall work out for us a far more exceeding and eternal weight of glory in the world which is to come!

One of the young men to be baptized with my brothers, is a son of the late Mr. Rowe—husband of Mrs. White who came from America. About a month ago, one of Mr. Ward's daughters and a grand-daughter of Dr. Carey were baptized. Mr. Ward's eldest daughter joined

the church some years since. It will give you pleasure, I am sure, to hear that so many children of missionaries are, it is hoped, converted to the Lord.

I have the pleasure to enclose the last Report of the exertions of the *Bengal Christian School Society*, respecting native female schools, just out of the press. As Treasurer of the Female department, I shall be happy if you have it in your power to obtain and forward any aid.

Believe me, my dear Mrs. C—

Your very affectionate, D. C. B.

REVIVALS OF RELIGION.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

LETTER FROM REV. WHITMAN METCALF,
TO THE SECRETARY OF THE SOCIETY.

September 20, 1826.

Rev. and dear Sir,

I have spent forty-five weeks in the service of your Society; have preached in 13 or 20 different towns in 5 counties, but have spent the greater portion of the time in Sardinia, (Erie Co.) and towns adjacent. I trust I have not altogether laboured in vain. The Church in Freedom, have received an addition of twenty members; ten by baptism. They often express gratitude to your Society for the aid they have received in their destitute state. The Church in Sardinia, have indeed enjoyed a season of refreshing from the presence of the Lord. We have had regular baptizing seasons once in four weeks, since January last. At the last, fourteen followed their Redeemer in this precious ordinance. Between eighty and ninety have united, but as accounts have already been given of this good work, we need not now mention particulars. We have evidence that God is still at work in the place. Our meetings continue full on the Sabbath.

At the last covenant meeting of the Church, there were probably two hundred persons present. It was truly an

interesting season. At the close, I thought I could say with Dr. Watts,

"My willing soul would stay
In such a frame as this;
And sit and sing herself away
To everlasting bliss."

The next day, twenty-two received the fellowship of the church, and about one hundred sat down to the table of the Lord. Truly we could say, "What hath God wrought?" O, the "heavenly places" in which we have sat together. At present, a perfect union exists in the Church. We have often felt the spirit of the text, "Behold how good and how pleasant it is for brethren to dwell together in unity."

While the dear people here have enjoyed the aid of your Society, they have not been idle themselves; but have done what they could to aid the funds of the Society. I have received, while on my mission, \$82,71, in behalf of the Society. Most of this was contributed in Sardinia and in China.

When I engaged in the service of your Society, I anticipated, after spending a season in this region, of returning to Maine, to labour as Providence might direct. But having viewed the situation of this region, the thousands of inhabitants destitute of the stated preaching of the gospel; hearing the earnest solicitations of many to tarry, and having received an unanimous request of the church in Sardinia to locate myself among them, I feel it my duty to comply; and have accordingly agreed to supply the Church and Society in Sardinia and China one half the time, the year ensuing; for which they give me a reasonable support. Could it appear expedient to the Society, I should be glad to receive an appointment for the remainder of the time to labour in the towns adjacent, as God may grant me opportunity. I hope I am not insensible of my inadequacy and unworthiness in such a blessed cause. But permit me to say, "Hinder me not, since God has prospered my way."

I am, dear Sir, yours in a precious Saviour,

WHITMAN METCALF.

Rev. Daniel Sharp.

THE BAPTIST CHURCH OF CHRIST IN
SARDINIA AND CHINA, TO THE BAPTIST
MISSIONARY SOCIETY OF MASSACHU-
SETTS SENDETH CHRISTIAN SALUTA-
TION.

Dear Brethren,

As your Missionary, the Rev. Whitman Metcalf, is about to return to you, we esteem it our duty to make known to you the success which has attended his labours in the vicinity of this church : and our gratitude to your Society, and above all to God, for sending him among us "to supply the things that were wanting."

When your Missionary first visited us, although there were no very serious difficulties existing, and we were endeavouring to maintain the order of the gospel, yet it was a time of coldness and declensions; the love of many had waxed cold, the harps of God's people were hung upon the willows, and but few came up to her solemn feasts. Some few, however, were feebly crying, "come over and help us," and were wrestling with God in secret, in behalf of perishing sinners. In answer to these prayers, God has deigned to save sinners.

Mr. Metcalf appeared among us, and from almost the first publick exercises an unusual solemnity rested on the minds of the people. At first, all we could say, there was a particular attention to meetings, and we hoped God's spirit was silently, yet powerfully at work on the hearts of backsliders and hardened sinners.

It was not long however before our suspense was relieved by one and another coming forward and publicly declaring what God had done for their souls; while others were pricked in their hearts and asking for the prayers of God's people. Conference meetings became frequent and well attended. Mr. M. visited from house to house and conversed with both parents and children upon the all-important subject of religion, and generally closed these opportunities with a petition to God in behalf of those who were without hope and without God in the world. This was made one means in

forwarding the work; but the greatest number received their first serious impressions from the preaching of the word.

Soon we were called to repair to the water-side to witness the ordinance of christian Baptism. Again and again have large concourses of people lined Jordan's banks to witness the burial of believers in its liquid grave. The family altar has been reared in families where before the voice of prayer was seldom heard; the Bible has been read for direction by those who were before ignorant of its blessed truths; and the holy Sabbath has become a day of rest to those who before made it a day of labour and recreation. Suffice it to say, that this little band of professed christians, which one year ago consisted of forty-three has increased to one hundred and twenty-four. Of these fifty-one have been added by baptism, and thirty by letter; and there are yet pleasing indications of God's goodness in the salvation of sinners in the place.

But in the midst of prosperity it becomes us to be humble, and think of the day of adversity. Brethren, pray for us.

Such is the importance of preaching to this Church and Society, that, by their earnest solicitations, Mr. Metcalf has concluded to return and labour with us one half the time for the year ensuing; and Providence has so increased the means of this Church, that they have agreed to pay the sum before raised by your Society. So destitute are the towns around us, there being several thousands of inhabitants destitute of the stated preaching of the gospel, we thought it our duty to agree for no more than half the time; but would earnestly solicit in their behalf that Mr. Metcalf might receive a Missionary appointment for one half the time for the year ensuing, to labour in this region as Providence shall open the door.

By order of the Church,

SAMUEL W. PATTERSON.

Rev. Daniel Sharp.

Sardinia, Sept. 17, 1826.

TO THE BAPTIST MISSIONARY SOCIETY OF
MASSACHUSETTS :

Dear Brethren,

The following is the account of my labours in the Province of New Brunswick.

I left the Northwest of Miramichi on the 27th of January, 1826, to visit Black River, where I preached three times on the Sabbath. I spent the week in visiting from house to house during the day time, and preached in the evenings. The people were very attentive at the meetings, and some were affected under the preaching of the word. I found three in the settlement who were hopefully brought to the knowledge of the truth.

I left them on the 4th of February, and returned to Northwest to attend our conference meeting. On the 20th I visited the Southwest branch of the river Miramichi, and spent two weeks. I preached on week evenings in the various settlements on the banks of the river. There are a great many inhabitants scattered in this wilderness, who are altogether destitute of the means of grace. The morals of the people are very corrupt. I spent the first Sabbath about 40 miles from Northwest, preached three times on that day, and travelled and preached every evening through the week, besides three times on the Sabbath. I travelled on foot 40 miles toward the mouth of Miramichi to visit some settlements on the sea shore. After travelling 3 days, and wading through bogs, marshes, and creeks I came to Fabishotak river, where I preached on the Sabbath three times. The congregation consisted of about 200 souls. I visited from house to house, and preached in the evenings three times in the course of that week; the people were very solemn. On the Sabbath a great crowd of people came together, and many were in tears. I believe that the Lord was in the place. On Monday, two persons, a man and a woman offered themselves as candidates for baptism. One of them was over 80 years of age. After hearing their experience, and examining their doctrinal views, and being myself fully satisfied, I purposed to baptize them the next Sabbath. Some of

the people threatened to mob me and the candidates. And the woman's mother said that she wished somebody would drown her daughter. I was somewhat afraid of a riot, but the Lord softened the hearts of these persecutors. On the Sabbath I preached on the subject of baptism, and I think that the Lord blessed the service to many. At the time the ordinance was administered, the persons who threatened to mob us, came forward with tears and assisted in singing at the water-side, and some that were under concern of mind found comfort. The gospel never was preached in that place before. And some of the most wicked characters were under deep distress. The people contributed to the funds of the Missionary Society.

At the Cardigan settlement I preached and exhorted in the Welsh language nine weeks. At the close of my visit 4 persons made a publick profession of their repentance toward God and faith in our Lord Jesus Christ; and were baptized and added to the church. The number of members is at present forty-nine. I received a contribution for the Society.

Yours, &c. DAVID JAMES

MR. JAMES TO MR. SHARP.

Dear Sir,

I take the liberty of accompanying my Journal with a few statements concerning the work of God with us in Northwest of Miramichi; which account I do not consider as connected with my missionary labours.

In the month of Sept. 1825, it pleased the Lord to visit our region with a sore judgment. The consuming fire laid the most wealthy part of that country in ruins. But where the main body of the Baptist Church is, not one of them, nor any other that lived among them, have lost their habitations. We can say of a truth, the Lord was a wall of fire round about us. But judgments will not soften the hearts of sinners. For sometime after this it appeared to me that the hearts of the people were harder than before.

In the month of December, the Lord began to work upon the minds of some

backsliders by the preaching of the word; after that, sinners were awakened to a sense of their lost situation. On Christmas-day three young men came forward and gave satisfactory evidence of being born again, and were baptized in the name of the Lord Jesus. At the next conference meeting, eleven came forward and were received, and afterwards baptized. A third conference was held; and the Sabbath following I had the pleasure of baptizing thirteen persons. The work continued till the month of June. Some came forward at every conference meeting, and before I left the place forty-nine were added to the church. The means that the Lord blessed, were the preaching of the word and the administration of the ordinance of baptism. There is one Roman Catholic among the persons that have been hopefully converted to God.

I remain, dear Sir, yours in the bonds of the gospel,
DAVID JAMES.

EXTRACT OF A LETTER FROM REV. BENJAMIN G. AVERY TO THE SECRETARY OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

Dear Sir,

The small Church that elder Benjamin Oviatt named to you in his Report of missionary labours, which received fellowship in Nov. last, and then consisted of thirteen members has now increased to near seventy. The Lord still seems to be carrying on his own work. It commenced with some youths, but others more advanced in years have experienced its power. The moral and the vile; and some of the most wretched and profane have given great evidence of a change. It has spread over a part of three townships.

Yours, with respect,

BENJAMIN G. AVERY.

Rev. D. Sharp.

RELIGIOUS INTELLIGENCE.

EXTRACT OF A LETTER FROM THE REV. PETER CHASE TO HIS BROTHER AT NEWTON.

Village of Hinesburgh, (Vt.)
Oct. 10, 1826.

My very dear Brother,

"Eight weeks ago last Saturday, at the close of our monthly church meeting, I suggested to our brethren the propriety and the necessity of our having a meeting as soon as practicable, for the express purpose of confessing to God and each other, our negligence in the service of Christ, and of supplicating the throne of grace for mercy, and for a revival of religion in our own hearts and throughout the town. We agreed to meet the next Saturday. The evening before we were to meet, a young man came to me and told me that he had been for some weeks under a deep conviction of his sins, and that whilst he was sinking under their weight, the Lord had appeared for his deliverance, and had made his soul to rejoice in the liberty of the gospel. I told him of our meeting the next day, and he said he would attend. We engaged together in prayer for a time of refreshing from the presence of the Lord. The next day, he went with me to our meeting, at the opening of which I observed to the brethren, *This day is this scripture fulfilled in our ears:* 'And shall come to pass, that before they call I will answer; and while

they are yet speaking, I will hear.' From that day our brethren and sisters have been rising to a spiritual and heavenly frame of mind. Our conferences soon became full and interesting. A number of youths resolved that they would attend to their souls' concern, and seek the Lord till they should find him; and that if they perished, they would perish at his feet, pleading for mercy. The young people soon had religious meetings among themselves. Instances of conviction multiplied, and blessed be God, twelve or fifteen, or more, can now say, 'Come and hear, all ye that fear God, and I will declare what he hath done for my soul.'

Last Lord's day, we had the happiness to

'See how the willing converts trace
The path their great Redeemer trod,
And follow, through his liquid grave,
The meek, the lowly Son of God.'

I buried eight blooming youths with Christ in baptism, upon profession of their faith in him. At the conference in the evening, I believe many could say,

'How sweet and awful is the place,
With Christ within the doors!'

Young converts and older Christians could testify of the 'joy unspeakable and full of glory.' Sinners trembled; and some, in deep distress, requested prayer.

May the Lord continue his graciously begun work, till our town, and till the world, shall be filled with his praise."

BRITISH AND FOREIGN BIBLE SOCIETY.

The last number of the Bible Society's Monthly Extracts contains an interesting account of the Twenty-Second Anniversary of the Society.

Lord Teignmouth, the president, opened the meeting. "In the success," said his lordship, "which has so amply rewarded our efforts for the distribution of the holy Scriptures, we cannot but recognise, with heartfelt gratitude and devout thanksgiving, the guiding and protecting hand of the same good and gracious God who has so wonderfully preserved his written and inspired word to these times, for the instruction of mankind in righteousness, and to point out to them the way to eternal life. If obstacles have occasionally occurred, they have been removed; difficulties have been surmounted; and if a passing cloud has thrown a dark shade over the horizon of our hopes, it has soon been dispersed. I could with pleasure expatiate on the benefits conferred on mankind through the instrumentality of our institution, if my strength permitted. It is a topic peculiarly calculated to excite the best sympathies of our nature, and to animate our perseverance in our labour of love."

An abstract of the Report was read by the Rev. Andrew Brandram, one of the Secretaries: in the introduction to which the following Resolutions were contained, as the final determination of the Society on the subject of the Apocrypha:—

1. That the fundamental law of the Society, which limits its operations to the circulation of the holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

2. That, in conformity to the preceding Resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said Resolution, to any individual whatever.

3. That in all cases in which grants, whether gratuitous or otherwise, of the holy Scriptures, either in the whole or in part, shall be made to any Society, the books be issued bound; and on the express condition that they shall be distributed without alteration or addition.

The cash account of the year was as follows:

Free contributions from			
Auxiliary Societies,	£36,631	19	10
Receipts for Bibles and			
Testaments, Reports, and			
Monthly Extracts,	36,462	1	9
Legacies, - - -	3,434	11	8
Sundry other sums, -	6,239	9	6
Total net receipts, -	82,768	2	9
Total net payments, -	96,014	13	7

The issues from the depository during the last year were 110,963 Bibles, and 175,439 Testaments; forming a total of 4,009,389 copies of the Scriptures issued in this country by the Society in twenty two years.

The following observations by two distinguished advocates of the Bible cause, will be read with the most lively interest.

Rev. J. W. Cunningham.—"We like a practical conclusion to all our remarks; and I confess I have a great design upon every man's bosom and powers and faculties in this assembly. For the danger is, lest, delighted with what you have heard, you should take up your strain of congratulation, or go away, saying it is all exceedingly true; and there the matter should end: whereas, I speak to my clerical brethren and other ministers of religion behind me, and to those before me; and the meaning of this plain honest English address is, that you should bend your powers, your faculties of body and mind, to the work; and it is from yourselves we expect the restitution of what we have lost. I look at many faces to-day; and I should say, we have so many staunch friends, every man will be a hearty operator in this great work;—but that is not the fact. I know that the very energy which we sometimes feel on occasions like the present, instead of exciting to action, becomes the apology for inaction; and we go home and do nothing. I trust a divine blessing will be so granted to every man, that all will take this resolution—'I will not be the dead picture, but the living man; and this Society shall feel the benefit of my prayers and my labours. I will endeavour to turn one subscription into two, and to deepen the interest in all hearts in my parish: and, instead of suffering myself to be rocked to sleep in that cradle which not the friends but the enemies of the Society have provided, I will go forth to the battle of the Lord, and strive to live to his glory, in promoting the salvation of all mankind.'"

The Rev. W. B. Fox, a missionary from Ceylon, said, "I have seen the fruit of the operation of the Bible Society in far distant countries, where the effects have been greater than I can describe. The natives of Ceylon were under the dominion of Europeans for 250 years before their conquerors gave them any part of the word of God; and it was not till this society arose, that they had versions of the scriptures. I beg to relate one very striking circumstance respecting the first labours of this society in Ceylon. Three hundred copies of St. Matthew were circulated, and one of them fell into the hands of the second person in the island, who had been rais-

ed to the highest honour in the Buddhist priesthood. He has now become a clergyman of the Established Church. When the Scriptures were completed, it was supposed that the Cingalese would not receive them; but a number of schools had been established, and, as soon as the first edition came out, the copies were taken up by them. There are now twenty thousand souls who can read the sacred volume; and, by liberal supplies of this Society, within eighteen months one in every fifty speaking this language will have a copy. So great has been the effect of the Scriptures, that there are now whole parishes in which there are heathen temples, but no worshippers; and the inhabitants offered, about four months ago, a Buddhist temple for Christian worship. But the most singular thing I have seen is the destruction of caste, that horrid monster which had dominion over all India; and while all ages have shown that it is not by might nor by power, but by the Spirit of the Lord, it is true, that in the same degree that the book of revealed truth has circulated, caste has hid its head. *Chr. Obs.*

AUXILIARY AND PRIMARY FOREIGN MISSION SOCIETIES.

The labours of the Agent of the Foreign Missionary Board in the State of Maine, have been attended with the most gratifying success. Most of the following Societies have been organized through his exertions.

Waldo Auxiliary Foreign Mission Society, organized at Belfast, April 26, 1826. The Officers are the following, Elder N. Hooper, Pres. John Clark, Esq. Secretary.

The several Primary Societies subsidiary to the Waldo Auxiliary.

The Belfast Male Primary Society, was organized in February, 1825. Elder N. Hooper, Pres.—John Clark, Esq. Sec.

The Belfast Female Primary Society was organized in February, 1825. Mrs. Betsey Hooper, Pres.—Mrs. Sally Williams, Sec.

Appleton Male Primary Society was organized March 31, 1826. Elder A. Richardson, Pres.—Joshua Linnekin, Sec.

Appleton Female Primary Society. Mrs. Abigail Hartford, Pres.—Elizabeth Misservey, Sec.

Swanville Primary Society was formed April 14, 1826. Capt. Benj. Tripp, Pres.—John Lenfist, Sec.

Monroe Primary Society was formed April 15. Elder R. Lambert, Pres.—Elder J. Boden, Sec.

Frankfort Primary Society, organized April 17. Dea. Daniel Perkins, Pres.—Stephen Littlefield, Jr. Sec.

Prospect Primary Society, organized April 20. Capt. Henry Hichborn, Pres.—Silas Putnam, Sec.

Freedom Primary Society, organized April 23. Elder Daniel Richer, Pres.—Cyprian Twitchell, Esq. Sec.

Palermo Male Primary Society was organized April 23. Elder William Bowler, Pres.—Dea. John Rigley, Sec.

Palermo Female Primary Society was formed April 23. Mrs. Sarah Bowler, Pres.—Miss Nancy Eastman, Sec.

Montville Primary Society was organized April 25. Joseph Chandler, Esq. Pres.—Samuel Campbell, Sec.

Kennebec and Penobscot Auxiliary Societies.

The Auxiliary Foreign Mission Society of Kennebec County, was organized at Waterville, August 29, 1826. Rev. Dr. Chaplin, Pres.—Rev. Daniel Chessman, of Hallowell, Sec.

Primary Societies connected with the Kennebec Auxiliary.

Bloomfield Primary Society, organized June 6, 1825. Mr. J. White, Pres.—J. Emery, 2d, Sec.

Bloomfield Female Primary Society, organized June 6, 1825. Mrs. Benjamin Shepard, Pres.—Mrs. James Bowen, Sec.

Belgrade Primary Society, organized July 30, 1826. Rev. E. Taylor, Pres.—Mr. N. Gubtail, Sec.

Bowdoin Primary Society, organized August 20, 1826. Rev. N. Norton, Pres. Dea. M. Dennett, Sec.

Bowdoinham Female Primary Society, organized Feb. 2, 1826. S. Gardner, Esq. Pres.—S. Sumner, Sec.

Bowdoinham Primary Society. Mrs. R. Pierson, Pres.—Miss B. Huntington, Sec.

Chesterville Primary Society, organized Sept. 13, 1826. Dea. Wm. Bradbury, Pres.—Mr. Wm. Chaney, Sec.

China Primary Society, organized 1825. Rev. H. Proctor, Pres.—J. Fairfield, Sec.

East Livermore Primary Society, formed Sept. 5, 1825. Mr. Benj. Thombs, Pres.—Dea. E. Turner, Sec.

Fayette Primary Society, formed Aug. 27, 1826. Rev. O. Billings, Pres.—L. Stacy, Esq. Sec.

Fayette Female Missionary Society was formed June 1817. Mrs. Harriet Stacy, Pres.—Miss Dolly Watson, Sec.

Farmington Primary Society, organized Sept. 12, 1826. Wm. Parker, Esq. Pres.—Mr. N. Bullen, Sec.

Gardiner Primary Society, organized August 14, 1826. Mr. N. Currier, Pres.—Mr. J. Getchell, Sec.

Greene Primary Society, organized Aug. 23, 1826. J. Mower, Pres.—E. Barrell, Esq. Sec.

Harmony Primary Society, organized July 23, 1826. James Leighton, Esq. Pres.—J. Evans, Sec.

Hallowell Primary Society, formed in Feb. 1825. Rev. D. Chessman, Pres.—Capt. E. White, Sec.

Hallowell Female Benevolent Society was formed in May, 1817. Mrs. Daniel Chessman, Pres.—Mrs. Ebenezer White, Sec.

Industry Primary Society, organized Sept. 25, 1823. Dea. Ira Emery, Pres.—John Bailey, Sec.

Litchfield Primary Society, organized Aug. 16, 1826. Rev. W. O. Grant, Pres.—A. Bachelder, Sec.

Lisbon Primary Society, formed in Feb. 1825. S. True, Pres.—J. Hanscomb, Sec.

Lisbon Female Primary Society, formed in Feb. 1825. Mrs. M. Haley, Pres.—Mrs. B. White, Sec.

Leeds Primary Society, organized Aug. 24. Rev. T. Francis, Pres.—R. B. Howard, Sec.

Leeds Female Primary Society, organized Sept. 4, 1826. Mrs. A. Lamb, Pres.—Patience Francis, Sec.

Monmouth and Wales Primary Society, organized Aug. 18, 1826. Dea. J. B. Allen, Pres.—B. Jenkins, Sec.

Mount Vernon Primary Society, organized Aug. 28, 1826. Dea N. Robinson, Pres.—Samuel Foote, Sec.

Mount Vernon Female Primary Society, organized Sept. 22, 1825. Mrs. Sarah B. Robinson, Pres.—Miss Abigail P. Robinson, Sec.

New Sharon Benevolent Society, organized in 1819. Rev. Sylvanus Boardman, Pres.—Mr. H. A. Boardman, Sec.

Readfield Primary Society, organized in 1825. Rev. J. Torrey, Pres.—Mr. J. Lane, Sec.

Readfield Female Benevolent Society, organized in 1814. Mrs. Isaac Case, Pres.

Sidney Female Primary Society, Mariah D. Howard, Pres.—Orilla Sawtell, Sec.

Vassalborough Primary Society, organized Aug. 9, 1826. Rev. J. Martin, Pres.—J. Marble, Sec.

Waterville Primary Society, organized 1825. Rev. Dr. Chapin, Pres.—H. B. Dodge, Sec.

Waterville Female Primary Society, organized 1825. Mrs. Chapin, Vice Pres.—Mrs. Chaplin, Sec.

Wayne Female Mission Society was formed in 1819. Mrs. Lucy Bowles, Pres.—Mrs. Lucretia Leadbetter, Sec.

Wayne Primary Society, organized Sept. 1, 1826. Mr. S. Brown, Pres.—Capt. A. Dexter, Sec.

Winthrop Primary Society, organized Feb. 1825. Mr. Benjamin Perkins, Pres.—Richard Packard, Sec.

Winthrop Female Baptist Benevolent Society, organized in June 1824. Miss Elizabeth Lewis, Pres.—Miss Clarissa Richards, Sec.

The Penobscot Auxiliary Foreign Mission Society was organized at Dexter, July 22, 1826. Elder Thomas Macomber, of Guilford, Pres.—Elder Jacob Hatch, of Dexter, Sec.

Primary Societies subsidiary to the Penobscot Auxiliary.

Bangor Female Primary Society was organized July 1, 1826. Mrs. F. Rich, Pres.—Miss Jerusha Bryant, Sec.

Corinth Primary Society, formed July 10. Elder S. Dexter, Pres.—Dea. J. Hunting, Sec.

Dexter Primary Society, organized July 9. Dea. J. H. Perkins, Pres.—Dea. L. Morrill, Sec.

Dexter Female Primary Society, organized July 9, 1826. Mrs. A. Morrill, Pres.—Mrs. R. Copeland, Sec.

Dover Primary Society, organized July 16. Elder N. Robinson, Pres.—Thos. Sinclair, Esq. Sec.

Dixmont Primary Society, organized May 27, 1826. Dea. J. Howe, Pres.—E. Whitcomb, Sec.

Etna and Mount Carmel Primary Society, organized in June, 1826. Elder D. M^c Master, Pres.—D. Dennett, Esq. Sec.

Guilford Primary Society, organized July 16. Elder T. Macomber, Pres.—J. M^c Laughlin, Esq. Sec.

Guilford Female Primary Society, organized July 16. Mrs. Eliza Kelsey, Pres.

Newport Primary Society, organized July 6. Elder R. Coburn, Pres.—J. Bicknell, Sec.

Newport Female Primary Society, formed July 6. Mrs. H. R. Hook, Pres.—Miss P. Lancaster, Sec.

New Charleston Primary Society, organized July 11. C. T. Norcross, Pres.—R. Kittredge, Sec.

New Charleston Female Primary Society, re-organized July 11. Mrs. N. Millet, Pres.—Miss B. Dunning, Sec.

Parkman Primary Society, organized July 18. Elder Z. Hall, Pres.—Wm Brewster, Sec.

Sangerville Primary Society, organized July 13. Elder Daniel Bartlett, Pres.—Dea. G. Carlton, Sec.

ORDINATIONS.

On Wednesday, Sep. 27, last, Mr Jairus Handy was ordained to the work of the gospel ministry, in the Baptist Meeting-house in Fredonia, N. Y. Sermon by Rev. E. Tucker, from 1 Tim. iii. 1. Consecrating Prayer, by Rev. Charles La Hatt, who was assisted in the laying on of hands by Rev. Pearson Crosby. The Rev. P. Crosby delivered the Charge to the candidate. The Right Hand of Fellowship by Rev. E. Tucker. Concluding Prayer by Rev. James Bennett.

Ordained at the Village of Copenhagen Denmark, Lewis County (N. Y.) Mr. Thomas A. Warner to the work of

the gospel ministry. The usual questions were asked the candidate, by Elder Norman Guiteau; Elder John Blodgett preached on the occasion from Psalms cxxvi. 6. Elder Sardis Little made the Consecrating Prayer, assisted by Elders Wilke and Blodgett in the imposition of hands; Elder Guiteau gave the Charge; Elder P. Brown gave the Right Hand of Fellowship; Elder Palmer Cross made the Concluding Prayer. Mr. Warner has since enjoyed the privilege of administering the ordinance of baptism to four persons on a profession of their faith in Christ; and there are some indications that God is about to revive his languishing cause in that place.

Amounts received by the Treasurer of the Salem Bible Translation and Foreign Mission Society, from July 27, 1826, to Nov. 3, 1826.

From the Female Profitable Society of Norfolk, Va. for the Burman Mission, by Rev. N. Davis,	10,00
South Berwick Female Bible Translation and Foreign Mission Society, by Rev. Mr. Boyd,	2,06
Received at the Boston Baptist Association, in South Reading, by the hands of Rev. Dr. Bolles, viz.	
From Female Benevolent Society, Newburyport,	4,50
Newburyport Bap. Benevolent Society,	5,04
Mission Box at Newburyport,	1,55
Lynn Primary Female Missionary Society,	33,37
Female Mite Society in Lynn,	17,43
Judson Society in Lynn,	13,50
Monthly Concert in Lynn,	14,19
Mission Box in Salisbury,	2,46
South Reading Baptist Female Missionary and Education Society,	18,15
South Reading Church and Society,	10,25
South Reading Concert of prayer,	1,50
South Reading Primary Society,	11,00
Amos Evans, South Reading,	3,00

Monthly Concert of Prayer, by the United Baptist Churches in Salem,	19,22
Collection at Chester, Vt. in the Meeting-house of Rev. A. Leland,	4,39
Mr. Brown, of Hamilton,	1,00
James P Lewis,	35,00
Miss Mehitabel Harris, being the avails of a School,	4,00
Mr. Joseph Thwing,	1,00
Primary Male Society of Second Baptist Church and Society in Haverhill, by Rev. Mr. Bowen,	7,00
Primary Female Society of Second Baptist Church and Society in Haverhill, by Rev. Mr. Bowen,	5,75
A collection at the Baptist Meeting-house in Amesbury, Nov. 1, 1826, by the hands of Mr. Shepard,	6,20
	do. 237,56

J. MORIARTY, Treas.

Cash received by the Treasurer of the Baptist Missionary Society of Massachusetts. 1826.

Oct. 25. By Cash of Wm. Nichols, being amount of the proceeds of the Christian Watchman, appropriated to the Missionary Society, for two quarters,	76,56
„ of Betsey Marble, per Dr. Bolles,	1,00
„ of Mrs. Thwing, do.	1,00

E. LINCOLN, Treas.

\$78,56

AMERICAN BAPTIST MAGAZINE.

It is known to many of our readers, that this work from its commencement in the Autumn of 1803 has been published by the Baptist Missionary Society of Massachusetts. Events however have taken place during the present year, which have rendered it important in the judgment of its former Patrons to make a new arrangement.

At the request of the acting members of the Baptist Board of Foreign Missions, (now located in the vicinity of Boston,) this periodical publication has been transferred to them. The next number will be the first of the New Series; and measures are now in operation to obtain an able and pious Editor, who, it is hoped, will find it convenient to enter on his labours immediately.

The general character of the American Baptist Magazine will continue the same. While it may be expected that its pages will be enriched with "original communications," designed to promote the cause of practical piety, it may also be expected, that there will be a larger portion of Missionary Intelligence than formerly.

The profits of this work, as they have been hitherto, will be faithfully appropriated to Domestic and Foreign Missions.

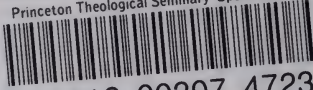
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